

# Home Mission Echoes

"The country for which I lifted up mine hand to give it to your fathers."

Vol. IV.

DECEMBER, 1900.

No. 12.

## CHRISTMAS CHEER

Be true to the best within you. Ally yourself with the best above and about you. Do not bend, even upon occasion or for a moment, to the lower self or the lower life. Remember that your inheritance is from God; that divine and eternal forces are on the side of truth and righteousness, and that when you are in their currents there is no possibility of drifting or of going in the wrong direction. Forget neither that your feet are upon the earth, nor that your kingdom is of heaven. Environments may be limited, but your Father has infinite resources from which you may draw. There are no walls through which prayer and sympathy may not pass. God is here. Your "neighbor" is at the door and across the sea. Your friends have faith in you. Therefore, keep heart, work well, serve faithfully, love reverently, pray without ceasing, and rejoice in the good, expect the better, strive for the best.

—From Missionary Helper.

HOPESTILL FARNHAM.

510 & Tremont & Temple  
Boston

## "Topics for 1901."

JANUARY.  
Cuba and Porto Rico.  
FEBRUARY.  
Alaska.  
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Mormons.  
DECEMBER.  
The Outlook.

## HOME MISSION ECHOES.

This paper is published monthly under the auspices jointly of the American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society, and represents in a concise manner the interests of both organizations. It aims to make a cheap, popular Home Mission periodical, attractive in its mechanical features, interesting to old and young in its varied contents, with numerous illustrations during the year. Mrs. M. C. Reynolds is the general editor, and Mrs. Jas. McWhinnie, assistant editor. Rev. H. L. Morehouse, D. D., has charge of the Home Mission Society's Department, and Mrs. Anna Sargent Hunt charge of the Department for "The Young People."

Note the remarkably low terms: Subscription price per year, twenty-five cents. For copies and upwards to one address yearly, twenty cents each.

Pastors, Sunday School Superintendents and all friends of Home Missions are invited to promote the circulation of the paper.

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## List of Books on Home Missions.\*

## MORMON.

Mormon Prophet. Published by D. Appleton & Co.  
Madame La Tour's Fate. A Story of Mormon Life.  
Retribution at Last. By Charles Brewer, M. D. Editor  
Publishing Co., Cincinnati.  
The Mormon Delusion.

## NEGRO.

Our Brother in Black.  
The Negro in America. By T. J. Morgan.  
School Work of the Negro Race. By E. A. Johnson.  
Published by Edwards & Broughton, Raleigh, N. C.

\*NOTE. A call has come to us for a list of books on Home Missions. Quite a number have said that there were not many books on the subject. We publish a list in this number of ECHOES, to which we will add from time to time.—[E.]

## INDIANS.

Story of Marcus Whitman.  
By Canoe and Dog Train.  
Mary and I among the Sioux.  
Life of David Brainard.  
Life of John Eliot.  
A Century of Dishonor.  
On the Indian Trail.

## MEXICO.

A Ranch Woman in New Mexico.  
Mexican Ranch. By Janie Pritchard Duggan.  
Señora's Granddaughter. By Janie Pritchard Duggan.  
Under the Cactus Flag. A Story of Life in Mexico.  
Mexico in Transition.  
Mercedes. A Mexican Story.

# Home Mission Echoes

"Our Echoes roll from soul to soul,  
And grow forever and forever."—Tennyson.


Vol. IV.

DECEMBER, 1900.

No. 12.

## The Woman's American Baptist Home Mission Society

### Editorial.

E hope none of our sisters will ever feel as did the editor of HOME MISSION ECHOES, while replying to a letter from Rev. W. H. Sloan, of Mexico City, asking for a teacher for the work in that city. Again and again have we laid before our readers the need of a girls' boarding-school in the capital city of this Republic. Two ladies are now in Mexico, who are well fitted for this work, and Mr. Sloan urges that we start a school at once. The plan, as outlined by Mr. Sloan, would cost the society about \$2,000 annually, including salaries of teachers, janitor's fees, books, and rent of building. Our society cannot do anything at the present time for this needy field. Must we always turn a deaf ear to the appeals which come to us from this country? Oh, for \$10,000 to secure a building which we can own, and gifts out of our abundance to maintain this work which lies so near our heart! If the people in our own churches only knew the needs of this country, they would not hesitate to give the blessed story of Christ without complaining of the cost. What has the gospel done for us in our lives? Can we not pass it on?

MRS. L. G. BARRETT writes of the great joy they feel in beginning school on time. For three successive years the yellow fever has caused delay in opening. The heavy rains during the spring have made the cotton very short. The colored people are the largest sufferers, and it interferes somewhat with the attendance at school.

BOTH teachers at Atoka Baptist Academy, supported by our Society, left the school at the close of the year, and Miss Florence Ellis and Miss Florence List have taken their places. We shall miss the cheery letters of Miss Horney and Miss Tanner. We hope the newcomers will be as successful as their predecessors in arousing interest in our Bands in New England.

A LETTER from Miss Ellis at Atoka gives us a glimpse of the character of our new workers. "There is inspiration to me in the thought of how far we may mould the future character of these boys and girls. The spiritual work is of greater interest to me than the intellectual. So many homes need Christ."

MISS WILLISIE, of Sacramento, Cal., is rejoicing because one of her Chinese women has taken off the bandages from her feet, and wants to follow Jesus in the true way.

BAÇONE, INDIAN TERRITORY.—The numbers at Indian University are twice what they have been at any time since Mr. Scott took the work. The building is full, and in many of the girls' rooms there are four in a room.

MATHER SCHOOL, at Beaufort, S. C., is opening with unusually large numbers. The number of poor, aimless, idle men and women and ignorant children appeal to Miss Owen's heart. She hopes soon to open a Sunday school in this community. Towels for the dormitories are sorely needed.

### Close at Hand.

THE day is long, and the day is hard,  
We are tired of the march and of keeping guard,  
Tired of the sense of a fight to be won,  
Of days to live through and of work to be done,  
Tired of ourselves and of being alone.

And all the while, did we only see,  
We walk in the Lord's own company;  
We fight, but 'tis He who nerves our arm;  
He turns the arrows which else might harm,  
And out of the storm He brings a calm.

O eyes that were holden and blinded quite,  
And caught no glimpse of the guiding light!  
O deaf, deaf ears, which did not hear  
The heavenly garment trailing near!  
O faithless heart, which dared to fear!

—Susan Coolidge.



HE Circles have doubtless received ere this from the State vice-presidents and directors the request of the Board of Directors that they increase the gifts of 1900-1901 one-third over those of 1899-1900. We hope that each local Circle has planned its work for the year with this object in view.

This increase of one-third is reckoned upon the basis of what the Circles and Young People's Societies gave for the general work and Alaska. It does not include what the Sunday school gave. This not an arbitrary demand. It is a goal which each society can strive to reach. We have received letters from quite a number of Circles, telling us they have gone beyond their apportionment. Some are reaching out after new members, and in this way secure increased gifts.

The thank offering mentioned above will be counted in the apportionment of the local Circle. We need funds for our work. The demands are urgent. Can we not in this opening year of the twentieth century bring rich gifts into the Lord's treasury?

Now is the time to make strenuous efforts to secure subscribers to HOME MISSION ECHOES. Will not every Circle see that one woman has charge of this work in her church for the ensuing year? Get new members. We want large additions to the membership.

THANK Offering envelopes are now ready. We hope there will be many thankful hearts among the women of our churches. These envelopes can be had by applying to headquarters, 510 Tremont Temple, Boston, Mass.

MRS. T. B. WESTRUP, Montemorelos, N. L., Mexico, is trying to prepare something for her Sunday-school children for Christmas. She asks the Northern sisters to aid her in preparing good and pretty presents, such as remnants of prints or gingham, pretty cards, little thimbles, small compasses, penknives, handkerchiefs, etc. *Small packages, weighing not over four pounds can go by mail, if well packed.* Do not forget that there are certain mail regulations to comply with, as Mexico is a foreign country, although so near. If cards are sent with other things, the highest duties are collected on the whole; but if separated, with the words "Printed matter," they will go for less postage.

OWING to illness in her family, Miss Leah Perron, our faithful French Missionary, has been compelled to leave her work in Augusta, Maine, and return to her home in Grand Ligne, Canada. We hope Miss Perron will be able soon to return to her work.

WE would call special attention to the Thank Offering envelopes. By a typographical error the word *China* is used instead of *Cuba* on the back of the envelope. Will all who have received them please make the above correction?

# MONTEMORELOS, MEXICO.

DEAR MRS. REYNOLDS:

I know a teacher has many things difficult to do, but I also know that God helps her, and, if she is fond of study, the obstacles will be overcome.

My school has thirty-three pupils, boys and girls. There are some Catholics, whose mothers say that they don't wish their children to go to the Protestant church; but we have, every morning before the work, religious services in school, and that is a good influence in their souls.

Saturday morning we study the Sunday-school lesson, and all the children hear it and answer the questions I ask them.

The little ones are under the care of one of my cousins here. She is a young girl, but she helps me very well.

Wednesday afternoon all the girls and boys come to school, because my mother organized a children's society. Last Wednesday some of them came with their friends, and I had no chairs to offer them.

They are going to put apart some money for Christmas.

Almost all my pupils go to Sunday school, in which there are two classes of children.

I love my pupils and they love me every day more. I do what I can to teach them how to love Jesus and be good.

Yours truly,

BERTHA WESTRUP.

MONTEREY, N. MEXICO.

DEAR MRS. REYNOLDS:

School was opened on the 1st of September, and we are glad to see that seventy pupils were enrolled during that time. The new room is quite pretty; it has two doors and two windows, and it is well built. We would have moved into it to-day, but the carpenter got sick and didn't finish it, and we will have to wait till to-morrow.

We had a splendid meeting at church last night; two were baptized, one a pupil of the school. Miss Jones, from Mexico City, wrote Mr. Trevino to find out whether any of the school children would take a Bible reading course, and that she would send some printed cards, marking the parts to be read daily. About twenty of the larger girls promised to do it, and we hope to get a good many more from the Sunday-school pupils. Miss Westrup and I have gone out calling among the children, as there have been so many sick with chills and fever on account of the changes of weather. We have distributed a good many tracts. Mrs. Reynolds, I asked you some time ago for some tracts written in Chinese; can't you send us some? There are so many Chinese here, and nobody cares for them. I think they would appreciate any little paper we could give them. The organ you sent has not come yet, nor have we heard anything about it; it seems to have been lost on the way, and we are very sorry about it. I send you a copy of the report for the month of September:

Number of teachers	3.
Number of pupils enrolled	54 girls
And	25 boys
Total	79
Average attendance	55

Hoping that you all will pray for our work here and that God send His blessings upon you, I am,

Sincerely,

ORELIA ROCHA.



## Letter from Dr. Westrup.

The letter which is printed below is in answer to two questions which were sent Dr. Westrup, concerning the school at Montemorelos, Mexico. Dr. Westrup is an intelligent observer of political and religious affairs in Mexico. M. C. S.

## MONTEMORELOS, MEXICO.



HE school was opened here on Sept. 3, by Bertha Westrup, in a new, large room and hallway which connect with the residence of my brother-in-law, Elias Barocio, but not a part of his house. It is the next building to the right hand of our chapel. We are to pay five dollars per month. It will be a schoolroom of which we need not be ashamed, if the interior corresponds at all to the exterior. In order to cover some of the necessary expenses, such as rent, etc., we charge one dollar a month tuition to all, except church members who cannot afford it. Of course, we have very few who pay the dollar per month. Known as a Protestant school, most people would not send their children, even if we paid them to come; but there are a few liberals who prefer to send their children to a Protestant school. Of these, three or four pay the dollar; we make an exception sometimes where the desire is great to send them to us, and a few are paying half or

enough, and enough of them, the majority of the public schools are little better than failures in many cases. Education is compulsory, and parents with children who do not go to school are reported and fined; yet quite a number fail to comply with the law, most of them with the grounded excuse that they are deprived of the children's help without the latter learning. Generally speaking, a Mexican acknowledges the duty and necessity of giving his children some education, and some make real sacrifices to do so.

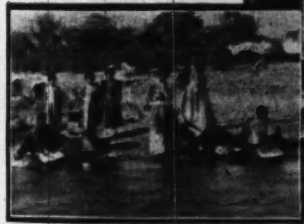
In the above I have partly answered your first question, Why is not the public school better for the pupil than a denominational school? I think it would be, if the former were in its actual working even approximately what it is on paper. The few who know well what is wanted, and try to get it, have to work against great odds, — scarcity of competent, conscientious undeplings, scarcity of funds, want of general public appreciation of their methods and aims. Mexico is rising to her place, but slowly, because one wide-awake can do little with two dozen apathetics. The



papal barnacles are legion, and it is their special business to show people how not to do it if Rome is to be hurt ever so little by the doing. No religious teaching is

allowed in the public schools; but the school is never allowed to prosper by the Babylonian hordes, if they can help it, when the children are not carefully dragooned and escorted by the teachers to every special spectacle likely to attract them to the Scarlet Lady's lap. It may show the advantage of having a denominational school to speak of the career of our Sunday-school superintendent at Monterey, Jonas García. Parents, country people of very limited education, though among the first Baptist converts, and quite poor; schooling, a few years at our International School, supplemented by some instruction by a government teacher; next move, a teacher in a public school, and ere long head teacher of the best in Monterey. Present position, has a good school of his own, teaches higher branches, bookkeeping, etc., boards several of his pupils, has the Bible read, says grace before meals, prays with some of his scholars, and takes as many of them as he can to our Sunday school. He and many others, like him scholars of our own and members of our church, are an honor to us, and a good argument in favor of our Mission schools.

Your second question is: Is not the Bible teaching in the Sunday school and preaching from the pulpit enough to counteract the evil influence of the day school? I presume this refers to the children of Baptists, for few or none others will come to our Sunday school unless they have been to our Mission schools. Here we have one of the best arguments for a Mission school: it supplies the material, as far as children go, almost entirely for the Sunday school. Without frightening them, they are taught to sing hymns; they like them, and are at length willing to go to Sunday school to sing them and learn more.



SCENES IN MEXICO

a quarter the regular charge, especially when they send two or more children. The members of our church who cannot afford to pay a dollar, pay what they can. None are refused because they cannot pay. The Romanists are working hard to prevent people from sending the children, and to persuade those who have sent any to take them out. There is not a school here to be compared for a moment with ours; the incapacity of the teachers is well known and conceded. I do not speak now of the public school, but people are as squeamish about sending their children to the public school as to ours, though I believe the only real defect is that the teachers are too few, and, consequently, children learn very slowly unless they are pets of the teachers. If the brilliant features of the school theories lately adopted in this State were realities as well as theories, the public schools would be unobjectionable. But they are not; partly because the teachers are mere novelty hunters, weighted down by old customs that they do not eschew, and partly because the funds are not sufficient to pay them

## Mexican Society.

**T**HE rich and the poor meet together; the Lord is the maker of them all." To the American tourists, just from the comfortable homes of their own favored land, nothing is more striking, perhaps, than the poverty and wretchedness seen on the streets of Mexico City, the metropolis of the republic, and no phase of Mexican life is more pathetic to one living there, and laboring for the uplifting of the poorer class, than the great contrast exhibited in the dwellings of the rich and the poor. One of Mexico's best writers said, "Only at the shrine of their Virgin do the rich and the poor really meet." It is true they jostle each other on national days in the public squares, when all hearts are beating with the patriotic fervor of their nature; and when crowding into their churches during Holy Week, or the celebration of some saint's day, and the ragged beggar makes his way into the court of the richest man's house, receiving generally the alms for which he pleads so pitifully. The half-clad woman, with her weazen-faced baby hanging from the cloth bound across her shoulders, dares to press up to some richly dressed dame, just leaving a church or entering her carriage. Doubtless, the latter drops some cents into the extended hand, while she draws her velvet dress aside, lest it touch the soiled, tattered skirt of the other, for the priests teach that alms-giving is one of the soul-saving "good works," which must not be neglected!

But come with me into one of those abodes of poverty, where whole families, including dogs, exist in one tiny room, their scanty meals being cooked in one corner, usually, and where one's handkerchief is constantly in requisition, if the olfactory nerves are at all sensitive, for perhaps thirty or forty families make their home in that building, with its open drains through the common court; or you may enter one of those habitations consisting of one room, opening on the street (or alley, perchance), through which there is one of those fever-breeding drains, full of stagnant water. Oh, the squalor which meets the eye on entering that room! One bed (if such be worthy of the name), a rickety table, one chair, a stool or two, and a sewing-machine (for the father is called a tailor, constitute the furniture. Five in family, not counting the large hog lying under the table, literally wallowing in the dirt-floor, yet scarcely less unwholesome than the other occupants of the room in regard to cleanliness!

Turn from that picture, pass seven or eight squares, and enter the broad street-door of a Mexican gentleman's house, a lawyer, we may say, whose clients come from far and near. The court is filled with tropical plants and the odors of many flowers greet the visitor. Up broad white marble steps, you pass into corridors on which open handsomely furnished parlors, a library, and dining-room, tastefully fitted up, besides the pretty bedrooms of parents and children, whose bright faces and merry laughter tell plainly how far want and suffering are kept from them. They know nothing in the line of food, except the best the market affords, and the daintiest of apparel is always provided for them.

And yet — the latter is not a Christian home. The poor family have perhaps some faint knowledge of the gospel, and may in time be led to the light, while only God knows whether the hearts of those so favored with "the good things" of this life will ever be opened to the truth as it is in Jesus. Let us hope they may.

MEXICO CITY.

LECTIA CABANISS.

## A Needed Lever — Christian Education.

**T**HIS country fills one with a sense of profound silence. A sheep bell is tinkling in the distance; some birds are twittering in a neighboring tree; the stream is quarrelling with the rocks in its way; two men are sauntering across a field; but the impression of silence is not dispelled — all this is only as the sound of one's own voice when alone.

As to the people and their manner of life, there is orderliness in the arrangement of the meagre house furnishing, and an ease and cordiality in reception that is a pleasing surprise. You are pleased, too, with the attention of little presents from the scanty supply of farm produce, until you realize that you are expected to return the courtesy in full. The impression made by clean clothes, orderly rooms, and courteous manners is marred by lack of personal cleanliness.

There are no well-educated Mexicans in this community yet a majority can read and write their own language. Nearly all take a weekly secular paper published in Spanish, and many take one or two of our church papers (the result of the mission church and school).

The young people have been brought up with the idea that intercommunication between the sexes is dishonorable; their every movement is watched with suspicion from the time they can remember. One of the principal reasons for objecting to allowing girls to learn to write is because it will give them another means of clandestine wrongdoing. Now, set before these young people the example of American freedom of action without the incentive of Christian principles back of it, and what can but be the result? This generation of Mexicans must be reached by the purifying influences of the gospel, or the new civilization will be worse for it than the old, if such a thing were possible; for there really is small virtue in the restrictions imposed on youth under the old régime, as it only amounted to a recognition of the principle of virtue; we would like to see something better take its place.

Our schools, through the children, send the gospel into the homes in verse, story, and precept. The schools also supply the need of teaching a speaking knowledge of English, a need which is felt to be more pressing every day. In travelling through different sections of the Territory this summer, I heard our school children talking English and reading the Bible in their Spanish-speaking Roman Catholic homes, and their parents were proud of them.

The public school has a little larger fund than formerly, and may keep open for four months; but the teachers do not teach in English, though they may translate a little in a broken way, for the law requires that they understand both languages. It would be a blessing, in some respects, if our public schools could be developed effectively. But I suppose it would be impossible to awaken the enthusiasm for the native teacher of New Mexico that has been shown for the Cubans.

It is not just, certainly, to allow the general characteristics of a race to prejudice one against the individual. I think it true that the Mexican character is vacillating. He is suspicious of motives and ready to judge unkindly. He is very sensitive and ready to take offence. I have heard him remark upon the gratitude of the Indian, comparing with it his own tendency to ignore the obligation of benefits received. Is some one tempted to ask me if I think it worth my time to spend three-fourths of my existence away from my kind, alone, among such a people? I answer, if, in any measure, I meet my opportunities, I cannot imagine my life better placed. I love the Mexican. I would help him to a higher place.

ALICE BLAKE.

Home Mission Monthly. (Pres.)

## Home Mission Echoes

ECHO MISSION, VELARDE, N. M., Nov. 2, 1900.



EVER was New Mexico's sky more blue nor the sunlight more mellow and witching than on this November day, and although we have neither flaming sumac, crimson ash, silver beech, nor any of the beautiful browns of the oaks to deck the fading year, yet there is a charm in

the very air, and the yellow cottonwoods and red deerwood, by the Rio Grande's bank, lend their beauty to the foothills and the purpling heights in the background. Much of picturesqueness there is, too. The gray adobe houses, festooned with long strings of crimson chile; long ears of red, white, blue, and yellow corn hanging by braided husks to poles and porches; men, women, and children gathering frijoles (beans), washing wheat and spreading it on blankets to dry. Then the threshing of the wheat and the beans. How you would enjoy watching the primitive process!

A small piece of ground is prepared by wetting and leveling; then goats are chased over and around on it till it is tramped hard; then the beans or wheat are brought and put on it, and a number of burros are raced around and around over the beans until they are tramped out. The wind blows the chaff from the threshing-floor, and the grain is ready to sack. A strange land it is, with its customs and primitive habits, and what a waste of time it seems to do work in these slow ways!

When we returned to our work, in the early days of September, we appreciated Longfellow's "Sonnet:"

"Thou comest, Autumn, heralded by the rain,  
With banners, by great gales incessant fanned."

How it did rain for weeks, and the great winds rose and blew. The schoolrooms were swimming with water and mud till the floors bulged with dampness; but, at last, the sunshine came every day, and we felt as if we were really at home in smiling New Mexico. The school flag floated its colors to the high winds the very first day of October, but only a few little children came.

The trees were still bending beneath their weight of peaches, apples, and pears, and all the Carolinas and Manueles and Antonios and Emilios had more engaging and important duties than poring over books on these glorious days. Then it seemed a propitious time for two of the teachers to have a time of shaking with the "chills." Perhaps Mark Tapley might find in them something to feel "cheerful" over; but to the ordinary mortal the "chills" of the "altitudes," with the resulting fever and pain, are too severe to leave a trace of cheerfulness. The health of

the people is good this fall. We fear a return of the small-pox when the cold weather sets in.

Tranquilino, a six-year-old pupil, died with it after I went East last spring. Little happy-faced Candido said, "Good night" to me so prettily one Friday evening, and the next Sunday passed into the angels' school. He, however, did not die from small-pox, but of acute bronchitis. It throws a little shadow over the gay little primary room to think of these two.

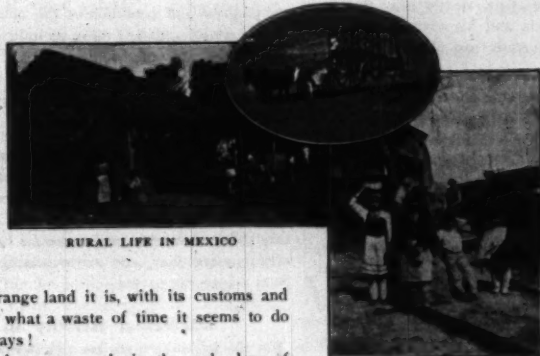
Although the school is so slow in filling, we expect a good number this year. In December the "Feast of Guadalupe" will break into the school again, just as they are getting started. One longs to have the children under full control for a number of months, so they need not have their attention so divided and forget, in the hours at home, the little English they learn during school hours.

The cool weather is coming on now, and the men are starting out at three o'clock these mornings and going ten to fifteen miles for wood. Away up on the mountains they go; long hard pulls it makes for the ponies. The other day we climbed "Echo Bluffs," a name I gave to the

gray bluffs in front of the Mission, and there on our left lay the Teuchas Mountains, covered with snow, twenty miles away. Just below us lay our own valley, warm and sunny, full of fruit and grain. What a scene it was! How often I think of the beautiful Berkshire Hills, and the verdure-crowned hills of New Hampshire, and then comes a breath of salt water, and the sadness of the New England air creeps into my very being; but better

than all this is the thought of the cordiality of New England's people; of the smiling faces of the young people and their warm hearts and helpful hands. It is easier to stand the keen winds, and the sand storms, and the "grayness" after such a visit, for the memory of it all is an inspiration.

ELIZABETH K. RISHEL



RURAL LIFE IN MEXICO

EVERY one of us casts a shadow. There hangs about us a sort of penumbra—a strange, indefinable something—which we call personal influence, which has effect on every other life on which it falls. It goes with us wherever we go. It is not something we can have when we want to have it, and then lay aside when we will, as we lay aside a garment. It is something that always pours out from our life like light from a lamp, like heat from flame, like perfume from a flower.

—J. R. Miller, D. D.



## American Baptist Home Mission Society.

**T**HE great quadrennial political campaign is over. A Christian man, who publicly asks his fellow-men to entreat the favor and the guidance of the Ruler of Nations, is President; and an uninterrupted period of temporal prosperity seems assured. Many have been and are the perplexing problems to be solved, some of them having important bearings upon the progress of Christianity, in our own and in other lands. It is fitting that all men, everywhere, whatever their political affiliations, should pray that the Chief Magistrate of this nation and his advisers may have abundantly the wisdom that cometh from above.

AND now the question is, whether those who have been undecided as to what they would do for missions, will not trustfully commit themselves to do generously for the work which God has laid upon us in our vast home mission field? We are sure if the friends of the Society knew how often the Executive Board is compelled to withhold aid from those who ask and deserve it, and what opportunities are slipping from us for lack of means; there would be larger gifts for these purposes. The Society's request for twenty per cent. increase in the offerings of churches and individuals, might well have been made forty per cent.

THANKSGIVING in November and Christmas in December are occasions calculated to stir the human heart to expressions of gratitude to the Giver of every good and perfect gift, and especially the unspeakable gift of his Son as the Saviour of the world, and the Source from whom all the best blessings of our modern civilization flows. Fitting words, expressive of our emotions, are well; but better still are worthy deeds—the substantial tribute of that which represents thought and toil. Do not these occasions suggest the duty and the privilege of contributing to the preservation and perpetuation of the best in our civilization, by having it more thoroughly permeated with the Spirit of the gospel?

AND now a word about ECHOES for 1901. Many have been the commendations of the paper during the last year. It has been a power for good far beyond the knowledge of any. It may be made a greater power by its wider circulation. This can be accomplished, if pastors and others will call the attention of the people to its excellence as a means of learning about the varied and interesting work all over our vast Home Mission Field. The special numbers from time to time on the various aspects of this work are full of interesting information gathered from many sources. We

earnestly ask the coöperation of our friends to increase the circulation to at least 25,000 copies in 1901.

MANY who have not acquainted themselves with the development of Mexico in recent years, may altogether misjudge or misapprehend our next-door neighbors of that Republic. They may suppose that the people are as supine as formerly, and hence that missionary work in such a field will yield scanty or inferior harvest. We therefore have given considerable space in this number to facts concerning the progress and condition of the country, and bespeak a careful consideration of these, as indicative of the new spirit which dominates the country, and the new era upon which it has entered. When there is such a stirring of the secular pulses, Christianity should likewise bestir itself to improve its opportunity.

It is pleasant to see in *La Luz* a letter from Rev. A. B. Rudd, of Ponce, Porto Rico, giving an account of the progress of the gospel under Baptist missionaries there during the last year. Thus the workers in Mexico, Cuba, and Porto Rico may cheer each other, and make *La Luz* a valuable medium of communication, and an increasing instrumentality for good among the people.

### Intellectual Activity in Mexico.

**I**N the Republic there are 553 periodical publications, of which 55 are in English. There are daily penny papers in the city of Mexico, one of which has a circulation of 50,000 copies. There are 12,358 schools, with an enrollment of 567,000. The number of primary schools has grown from 5,560 in 1884 to 9,593, and the amount appropriated for their support has more than doubled. Forty professional schools and 26 normal schools have sprung up in this period. Eleven museums, 61 libraries, and 21 literary and scientific societies have been established.

There are 1,718 post-offices, of which 941 have been established in the last fifteen years. The whole number of pieces of correspondence handled last year was 74,000,000, being an increase of 7,000,000 over the year before. Post-office receipts were 20 per cent. over those of the previous year. The postal money order system between Mexico and the United States went into operation at the beginning of this year.

About 40,000 miles of telegraph lines in the Republic have been erected, and more than 500 telegraph offices opened since 1884. Last year the Federal telegraph system transmitted more than 2,250,000 messages.



## Home Mission Echoes

### Notes about Mexico.



THE second Pan-American Congress is to meet in the City of Mexico, in October, 1901, when extensive street improvements, now in progress, will be completed, and all conditions will be favorable for this notable gathering, which is anticipated with great interest by the Mexican authorities. The first Congress was held in Washington, in 1889.

Electric light plants and artificial ice plants are increasing in number in the cities of the Republic.

The average maximum temperature in the City of Mexico for August, 1900, was about 75°, reaching 78° only for three days; while the minimum temperature was about 55°, a decided contrast indeed to the torrid heat of our Northern cities at the same time. The City of Mexico, were it not so remote, would be an ideal summer resort.

Prominent among the needs of the City of Mexico, is a large modern hotel. It would quickly be filled the year around.

Sales of United States typewriters in Mexico for the year ending June 30, 1900, increased from \$45,824, to \$63,324; and of sewing-machines from \$270,000 to \$290,000.

According to the report of the United States Consul at Vera Cruz, for the Consular District, including the City of Mexico, the total production of cigars therein is estimated at 120,000,000, and of cigarettes, 30,000,000 per year. Many Cubans are engaged in the business at Vera Cruz, where about 60,000,000 cigars are manufactured annually.

A syndicate of Americans, with a capital of \$1,000,000, has been incorporated for the purpose of establishing a department store in the City of Mexico, as nearly as possible on the American plan.

Several styles of automobiles are in use in the city of Mexico, and arrangements are in progress for their introduction on a larger scale.

They have begun the erection of steel frame buildings in the City of Mexico. These ought to be proof against earthquakes.

Mexico is to be well represented at the Pan-American Exposition in Buffalo in 1901. Many of the best displays in the Paris Exposition will be transferred direct to Buffalo. An interesting feature will be "The Streets of Mexico," with the characteristic occupations of the people. The famous artillery band, of sixty-two pieces, will also be there.

President Diaz is in his 70th year, and, with the exception of four years, has been at the head of the government ever since 1876. His present term of service extends to December 1, 1904.

The population of Mexico, in round numbers, is 13,000,000.

The City of Mexico is lighted by means of 864 arc and 120 incandescent lights, at a cost of about \$25,000 a month.

### Tidings from Our Mexican Mission Fields.

A NOTABLE ACCESSION. — *La Luz*, of November 1, contains the following account, in Spanish, of a valuable accession to our Baptist ranks:

"The Baptist house of worship of the capital was filled with people on the night of October 25, knowing that Rev. Manuel Zavaleta, who had been for many years a minister of the Methodist Episcopal Church (South) was to give his reasons in favor of the baptism of believers only, and in conformity with the apostolic mode, and also to express his wish to unite with a Baptist church. The well-known eloquence of this brother, his reputation as an indefatigable laborer, his intellectual endowments, and his very lovely character, made the occasion one of exceptionally great interest. The sermon which Brother Zavaleta preached, based on Acts 2: 41, 'They who received the Word with joy were baptized,' will never be forgotten by the large audience. The preacher had been studying for more than eighteen years the subject of Christian baptism, and his biblical arguments in favor of the apostolic and primitive practice destroyed completely the pretensions of those who advocate in its stead a pagan rite of the Romish church.

"After the discourse Brother Zavaleta was baptized by the pastor of the church, Rev. W. H. Sloan, and then was given the right hand of Christian fellowship, after which all the congregation gathered about him with embraces of affection and words of congratulation. God grant that this brother, who for twenty-six years has consecrated his life to the salvation of his fellow countrymen with notable success, may receive from the Lord constant evidences of His presence and favor."

### Industrial Development in Mexico.

WITHIN the last fifteen years Mexico has made great strides in its industrial development. Thirty-three cotton mills have been established, making the total number at present 125; the value of the product of these factories has more than doubled, now exceeding \$28,000,000 a year. Other factories to the number of 685 have been started in this period.

The silver output has increased from \$30,000,000 to \$71,000,000, and that of gold from less than \$2,000,000 to nearly \$25,000,000. The value of coffee exported has risen from \$1,500,000 to \$8,000,000; that of henequen, or hemp, from \$4,000,000 to \$19,000,000; of tobacco, from a small amount to \$4,000,000; that of cattle to \$4,500,000, and of hides nearly \$2,000,000. Increasing trade has resulted in the establishment of fourteen new and branch banks.

WHY shadow the beauty of sea or of land

With a doubt or a fear?

God holds all the swift rolling worlds in His hand,

And sees that no man can as yet understand

That out of life here,

With its smile and its tear,

Comes forth into light, from eternity planned,

The soul of good cheer.

Don't worry —

The end shall appear.

## Roman Catholic Condemnation of Mexican Catholicism.



**I**N 1867, Abbé Domenech, of the French Expeditionary force, himself a prominent clergyman of the Romish church in France, after the death of Maximilian, was directed by his superiors to make a tour of observation, and report on the condition of the church in Mexico. His report was published in Paris, and contains the following:

"Mexican faith is a dead faith. The abuse of external ceremonies, the facility of reconciling the devil with God, the absence of internal exercises of piety, have killed the faith in Mexico. It is in vain to seek good fruit from the worthless tree, which makes religion a singular assemblage of heartless devotion, shameful ignorance, insane superstition, and hideous vice. . . . The idolatrous character of Mexican Catholicism is a fact well known to all travellers. The worship of saints and madonnas so absorbs the devotion of the people that little time is left to think about God. Religious ceremonies are performed with a most lamentable indifference and want of decorum."

He further declared that "the Mexican is not a Catholic; he is simply a Christian, because he has been baptized. I speak of the masses, and not of the numerous exceptions to be met with in all classes of society. I say that Mexico is not a Catholic country."

"1. Because a majority of the native population are semi-idolaters.

"2. Because the majority of the Mexicans carry ignorance of religion to such a point that they have no other worship than that of form. They do not know what it is to worship God in spirit and in truth, according to the gospel. . . . If the Pope should abolish all simoniacal livings, and excommunicate all the priests, having concubines, the Mexican clergy would be reduced to a very small affair. Nevertheless, there are some worthy men among them, whose conduct as priests is irreproachable. . . . In my travels in the interior of Mexico, many pastors have refused me hospitality in order to prevent my seeing their nieces and cousins and their children. . . . They make merchandise of the sacraments, and make money by every religious ceremony, without thinking that they are guilty of simony, and expose themselves to the censures of the church. If Roman justice had its course in Mexico, one-half of the Mexican clergy would be excommunicated. . . .

"One of the greatest evils in Mexico is the exorbitant fee for the marriage ceremony. The priests compel the poor to live without marriage, by demanding for the nuptial benediction a sum that a Mexican mechanic, with his slender wages, can scarcely accumulate in fifty years of the strictest economy. This is no exaggeration. The consequences of the excessive demands for perquisites in general, is as lamentable to public morality as to religion."

Is it any wonder that under such religious tutelage as this, after three hundred years of Romanism, the moral and religious ideals and standards of the people should be

of the lowest order? In the last thirty years, as the searchlight of inquiry and criticism has been thrown more fully upon the Romish church, her priesthood has become outwardly somewhat more respectable, and some of the grossest characteristics of its worship have been modified; but it is only a superficial and compulsory reformation, not a regeneration. Not even avowedly pagan lands need the gospel in its purity and power more than Mexico; and by whom shall it be given to them, if not by us who have it, and have the means wherewith to send it?

## Mariolatry.



EV. WILLIAM BUTLER, D. D., in his work entitled "Mexico in Transition," shows the extremes to which the Mexicans have gone in the worship of the Virgin Mary. In this respect, however, other Roman Catholics are their equals. Thus, in the great Cathedral in the city of Puebla, which was primarily the ecclesiastical centre and head of the church in Mexico, is a tablet in front of the chapel of the Virgin of Guadalupe containing an inscription in the form of a prayer to her, of which the following is a translation:

### PRAYER.

Most holy Virgin of Guadalupe, glorious daughter of God the Father, mother of God the Son, and wife of God the Holy Spirit, my Lady consecrated and sanctified before thou wast created: I pray thee, my patron Saint and Lady, that if to-day, if this moment, if this hour, or, if during the remainder of my life, or in death, any sentence should be passed against me or against anything of mine, it may, by thy intercession, be revoked, and by the hand of thy Son our Lord Jesus Christ be turned aside. Amen, Jesus.

Likewise in the *Novena* or manual for nine days' prayer to the Virgin of Guadalupe authorized, by the members of the "Chapter of Holy Mary of Guadalupe," are these words concerning her: "The Holy Spirit also has made thee the dispenser of all his gifts and graces. All the three divine persons concurred to crown thee at thy glorious ascension to the heavens, and then there was conferred upon thee absolute power over all created in heaven and on earth."

## An Indictment of Romanism.

**I**T has been powerful to depress peoples; ineffectual to uplift them. It has, with sure instinct, discouraged and diminished secular enterprises. It has linked itself most naturally with the harshest and most tyrannous civil institutions. It has made religion a matter of rites and a matter of locality, till the same man became a devotee in the chapel and a bandit in the field. It has accepted a passionate zeal for the church in place of the humility, the purity, and charity which Christ demanded; till the fierce Dominic becomes one of its saints; till forged decretals were made for centuries to bulwark its power; till its hottest anathemas have been launched at those who complained of its abuses; till all restraints of humanity or morality have been overleaped in many excesses to which its adherents have been prompted from the altar. . . .


The rage of this system against whatever would hinder its march—against its own subjects when they have conscientiously paused in their submission—has had something transcendent in its pitiless malignity. The fierceness of its persecutions have been precisely proportioned to its power.

Instead of true wisdom, where this system has prevailed with an unquestioned supremacy, it has fostered and maintained wide popular ignorance. Instead of true sanctity, its fruit has been shown in peasantries debased, aristocracies corrupted, an arrogant and a profligate priesthood. It has honored the vilest who would serve it, and crucified the purest who would not. It sent gifts and applause, and sang its most exultant *Te Deum* for Philip the Second, while its poisoned bullet killed William of Orange. The medal which it struck in joyful commemoration of the bloody diabolism of St. Bartholomew's is one of its records. Its highest officials have sometimes lived lives which its own annalists have hated to touch. Alexander VI., cruel, crafty, avaricious, licentious, whom it were flattery to call a Tiberius in pontificals,—who bribed his way to the highest dignity, who burned Savonarola, the traditional portrait of whose favorite mistress, profanely painted as the Mother of God, hangs yet in the Vatican, who probably died by the poisoned wine which he had prepared for his Cardinals, and whose evil renown is scarcely matched by that of Cesar Borgia, his son,—stands as one of the infallible popes, holding the keys of heaven for man.

If any system is doomed by its history, this is the one. Protestantism has now so checked it, the advancing moral development of mankind has set such limits to its power, that these are largely facts of the past.

REV. R. S. STORRS, D. D.

### Mexicans in New Mexico.

N New Mexico, our first and greatest opportunity lies among the Mexicans, one hundred and seventy-five thousand of whom are now living within the bounds of this Territory. Most of them came from old Mexico. They have crossed the imaginary line that separates New Mexico from old Mexico, and have become citizens of these United States, enjoying the privileges of the franchise and equal rights with all; but they have also brought with them the habits, vices, superstitions, and religion of their native land, and could one be let down suddenly into the midst of their pueblos and placitas, which dot this Territory in every direction, and not know that he was on United States soil, he would take it for granted that he was in old Mexico. Their language, their dress, their habits, their houses, and their manner of transacting affairs in general are almost identical with those found in their mother country. However, it should be said that many of them are direct descendants of the early Spanish settlers, and claim this part of the country as theirs by right of heritage. Among these may be found some of our best and most enterprising citizens.

The work of evangelizing the Mexicans has been left largely to the Baptist denomination. Others have planted

Mission schools, and have done much to train the young, teaching them to use both mind and hand in their efforts to support themselves, thus fitting them for lives of usefulness to society and State. The Presbyterian and Methodist Mission Boards have established several Missions among them in certain sections of the Territory, and too much cannot be said in praise of their work; but still it must be admitted that comparatively little has been done to bring the glad message of salvation to the great mass of Mexicans who are still in a worse than Egyptian bondage, and who sigh for relief. Look into their sad faces, go into their unhappy homes, watch the order of the Penitentes in their vain attempts to atone for sin by abusing and lashing themselves, see the power which the priests of Rome wield over them, remembering at the same time that these priests and their predecessors have kept them where they are for more than three centuries, and then recall the fact that our blessed Lord Jesus died for them, and His precious blood was poured out for them as much as for us, and can we as we have been faithful in bringing the gospel to these priest-ridden and Rome-cursed people? No, my brother, we have not been faithful to our trust, and now let us "redeem the time."

At Donna Ana a Mexican Baptist church was recently organized with eleven members. During the first four months of its existence it has grown from eleven to twenty-eight, with several more awaiting baptism. It meets every Sunday in a small adobe schoolhouse, and the pastor writes that the place is crowded at each service with eager listeners. Rev. C. Castillo has been appointed by the Home Mission Society as missionary to this section.

When once a Mexican is brought to see the authority of the Word of God, he henceforth strives to walk according to the Book. I know personally some of the recent converts, who, immediately after their conversion, destroyed their mescal and burned up their cards, as well as threw away their beads and rosaries, and all this because the Bible taught them that these things are wrong. At White Oaks recently, at a meeting held for the Mexicans, a poor man came to me, and said: "Oh, sir, this message of yours brought so much pleasure to my heart, I want you to come again and tell it to me once more." It is generally supposed that the Mexicans are hard to reach, but it has been my experience, that, when once you show them that you love them, and you are seeking to bring them something that will be a blessing to them, they will listen.

GEORGE H. BREWER,

General Missionary, Albuquerque, New Mexico.

### San Luis Potosi.

REV. ANDRES R. CAVAZOS writes that on October 14 he had the pleasure of baptizing three brethren, and that three or four persons more are soon expected for baptism. "We hope very soon," he says, "to have even better news to give from this field." San Luis Potosi is an important city in the central part of the Republic, and a point of intersection of railways running from the United States and from the Gulf of Mexico.

## Mexican Railways.

**A**LL the chief cities of Mexico are now in communication with each other and the United States by excellent railway systems with modern appliances. These are being extended in various directions. For the year ending July 31, 1900, the Mexican Central Railway expended on its four extensions and new equipment, \$3,627,000. Four Mexican railroads are headed toward the Pacific coast, and the indications are that in a few years rail connections between the western parts and the interior will result in the establishment of an important trade between Mexico and the west coast of the United States. The Chihuahua & Pacific Railway is spending forty thousand dollars for the equipment of its machine shops.

The Pullman Company, of Chicago, recently sent to Mexico two private cars to complete the special train of four intended for President Diaz's use. These two are for the servants and horses of the President. There are 9,050 miles of railway in the Republic. Many Chinese laborers are engaged upon railway construction in the southern part of Mexico, and several land companies are negotiating for the importation of laborers in considerable numbers, but so far no important trial of Chitese in a body has been made for agricultural work.

## Americans in Mexico.

**T**HE *Mexican Herald* says there are about twenty-five thousand American residents in Mexico who "are busy, active, and intelligent, and contributory to the progress of the country, to whose institutions and government they are loyal and well disposed. There is no other nationality here more law-abiding, more satisfied with the protection given them by a progressive administration. When President Diaz, twenty-four years ago, planned for connecting this country with the United States by railway, he fully weighed the consequences of the momentous change that was to result from the more intimate communication of the two nations. He deliberately adopted a broad and liberal policy and rejected the old provincialism. He invited in capital from all nations, and naturally American capital flowed in here. With the new American enterprises came thousands of Americans, and they are giving all their attention to practical affairs, and leave politics entirely alone, content with the protection which a strong and energetic government affords them."

Thus the leaven of our American life is working in the Republic, so that Mexico is indeed becoming Americanized. It will not be far distant when we shall have English-speaking Baptist churches there. The first Anglo-Saxon directory of Mexico City will soon be issued. It will contain a full business and social directory of all the foreign colonists, with much other matter of interest and value to tourists.

THE Mexican census, recently completed, shows 12,491,573. More than two-thirds are illiterates, and over 80 per cent. of mixed or Indian blood.

## Progress of Mexico.

**R**EMARKABLE and well sustained as is the growth of the capital city, our news reports, from day to day, show how steady is the general progress of the whole country. The railways are compelled to build new freight-houses, to add to their equipment, both passenger and freight, and to order new locomotives to keep pace with the business naturally resulting from the evolution of all material interests; and the railway managers note with interest, and with some measure of astonishment (so rapid is the development of industry), the many new factories, some of them small, but, in the aggregate, making a notable addition to the industrial plant of Mexico. The electrical contracting firms are continually entering into new contracts for the providing of the apparatus needed for the transmission of power, and one can go nowhere in the interior without finding a solid and substantial progress most gratifying to witness. Modern Mexico is a century in advance of revolutionary and turbulent Mexico; it would seem, almost, that a whole century had passed since President Diaz began his transforming and revivifying work. All these facts are known by the great capitalists abroad, who have their private means of keeping in touch with the development of the country, and hence the credit of the nation stands high. The five per cent. gold bonds of the Federation are standing at six to eight per cent. higher than the six per cent. bonds of other Latin-American countries, which is significant of the high esteem in which Mexico's securities are held. Gauged by the financial eye of Europe, Mexico is the premier nation of Latin-America, and our foreign readers may rest assured that the continued growth of the country, along every line of legitimate activity, warrants their good opinion.

—*Mexican Herald.*

**L**ABORING people are justly concerned at the increased immigration of Japanese to this coast, fearing that they will affect the wages that are none too high now. There will probably be an attempt made to extend the Chinese restrictions to the Japanese. But there is, a not less threatening invasion on the Atlantic borders. One day this month, 5,683 immigrants landed in New York. They were nearly all from southern Europe, and little superior to the Japs in intelligence or culture; indeed, they are in many ways a less desirable addition to our population. Almost wholly Romanists, and full of superstition, they come to bring in the Italian Sunday and general degradation. They will work for as small wages as the Asiatics, and have less spirit of ambition to become American. What we need is immigration laws, not on race lines, but that shall discriminate against the ignorant and degraded of all races. The Italian quarter of Boston, and the Polish quarter of Chicago, and the Russian Jew quarter of New York, are no better than the Chinese quarter of San Francisco. The worst of it all is, this Atlantic coast immigration is constant, and rapidly increasing.





# OUR YOUNG PEOPLE

CONDUCTED BY  
ANNA SARGENT HUNT.

## Some Things about Mexicans.

**O**UR young people will be interested in learning of the Mexican customs through a correspondent of *Kind Words*.

The little girls wear very long dresses in Mexico, and those belonging to poor families look not much younger than their mothers, for the care of the babies devolves almost entirely on them, and the responsibility makes them look as if they have the "weight of a nation" on their young shoulders. Whenever a group of children is seen at play, about half of the girls have a baby literally bound to them by the long shawl which all females wear. The little Mexican boy, two or three years of age, is fitted out with long pants and a tall hat, and is a queer-looking little fellow.

You maidens in your "teens" will probably be glad, for more than one reason, that you do not live in Mexico, when I tell you that a girl there is never allowed to go out unattended, nor can she be seen in the street accompanied by an unmarried gentleman. At home she is not permitted to receive a gentleman visitor unless some older member of the family is present. Whisperings of love, when heard by a third party, seem not very sentimental to an American damsel, but her unfortunate Mexican sister has to submit to it. Boys and girls, no matter how young, never attend the same school. The children all study aloud, and how they can learn anything in such a babel of tongues is more than we can understand.

The people, old and young, are very polite in this country, and, no doubt, would be much shocked by the careless manners of some of our young folk. On the street a friend will never pass you on the inside, but will always step out and insist upon your taking the preference. You are, of course, supposed to show him the same courtesy, and sometimes it becomes a trifle inconvenient. At their homes they cannot be induced to sit while a guest or an older member of their own family is standing, and they are very thoughtful and polite at their tables. They serve five meals a day, one of which, consisting of bread and chocolate, is taken before rising in the morning. To one not acquainted with their customs, their modes of salutation are often exceedingly embarrassing, for an elderly gentleman would not hesitate to throw his arms around you in a loving embrace. A lady in saluting another kisses her lightly on the cheek and taps her on the shoulder.

They are very careful to observe feast-days, birthdays,

and all manner of holidays. In the cities they are out in their gayest attire, but instead of wending their way to places of innocent amusement they are hurrying in great throngs to the plazas to witness some cruel sport. Bullfighting is such a popular amusement with them that the government passed a law forbidding a bullfight on any other day except Sunday or feast-days, because the people actually left their business to see the brutal pastime. The women smoke, drink, and gamble with the men, and Sunday is the time that they give themselves up to such indulgences. How it shocks us to think of the Lord's day spent thus! These people are very loyal to their country and their religion. In every Catholic home there is an altar erected in some part of the house to "La Santa Virgen Maria," on which fresh flowers are kept, and candles burn continually.

My dear young friends, if we loved the true religion much as we ought to, would we not be more zealous in sending messages of the "Light of the world" to our neighboring country?

## A Reminder.

**T**HE story is told that a little girl eight years old once heard a rousing missionary sermon, and it made her wish that some time she might go and teach the heathen. She went home and wrote in a cramped hand on the narrow margin of her Bible: "Pray to be a missionary." This was to be a reminder. The name is there still, but who is she? A missionary in Mexico.

We hope that in the hearts of some of our young people there is the same purpose, which perhaps has never found expression on the printed page, that will one day lead them into the whitening harvest fields.

## The First Protestant Church in Mexico City.

**I**N 1865 a band of seven met in a room in a house on the Calle San José Rial, in the City of Mexico, and organized the first Protestant church. Sostenes Juarez was chosen the preacher.

With others he had lost faith in the Catholic Church, and though he had never heard a Protestant preacher, followed the light of the open Bible, a copy of which he had fallen into his hands, and for a long time he preached to a large congregation.

## Our Little folks.



### God's Beautiful World.

WE are little children,  
Full of life and play,  
Singing, ever singing,  
Songs so bright and gay.  
Should we not be happy  
In a world so fair?  
Love and joy and kindness  
Find we everywhere,  
Birdies in the tree-tops  
Sing us songs so sweet;  
Blossoms in the meadows  
Stay our straying feet;  
Winter clouds and snowstorms,  
Summer sunshine bright,  
Bring us sweetest pleasures,  
Fill us with delight.

—Selected.

### The Power of Little Things

WHEN every little hand  
Shall sow the gospel seed,  
And every little heart  
Shall pray for those in need,  
When every little life  
Shall fair, bright record shows,  
Then shall the desert bud  
And blossom as the rose.

### The Flowers and Birds of Mexico.

THE flowers of Mexico are remarkable for their deep, rich color, and are almost invariably glowing and intense. In the valley of Mexico there is no day of the Year that finds the market wanting in beautiful roses and flowers to delight the eye and regale the senses, and the marvellous size of the calla lilies, heliotropes, camellias, and poppies arrests the wondering attention. There are above fifty varieties of lilies blooming in their various garbs in this romantic valley. Each belt—the hot, the temperate, and the cold—displays its varieties, and in each Nature spreads her most gorgeous colors, her fairest tints, and her sweetest perfumes. It is the paradise of orchid collectors. The birds of Mexico rival the flowers in their brilliant plumage, and in the colder belts fill the air with music, for, as a rule, hot climates do not produce birds of song. — *Exchange.*

### Program for December Meeting.

#### Subject, Mexico.

1. OPENING hymn, "There's a work for each of us," No. 285, Gospel Hymns, 1-4.
2. Psalm 65, responsively.
3. Prayer by leader, and sentence prayers by band, thanking God for the great gift of Jesus our Saviour.
4. Missionary hymn. (*Tune, Greenville.*)

God of heaven, hear our singing,  
Only little ones are we,  
Yet a great petition bringing,  
Father, now we come to Thee.

Let Thy kingdom come, we pray Thee,  
Let the world in Thee find rest;  
Let all know Thee and obey Thee,  
Loving, praising, blessing, blessed.

Let the sweet and joyful story  
Of the Saviour's wondrous love  
Wake on earth a song of glory  
Like the angel's song above.

Father, send the glorious hour,  
Every heart be Thine alone;  
For the kingdom and the power,  
And the glory are Thine own.

5. Roll-call. Let each child respond to his or her name by giving the name of one of our Baptist schools or mission stations, teachers, or missionaries (stating the place of the workers).

Ques. What verse of the Psalm read will make a good golden text as we think of the year just closing?

Ans. Verse 11. "Thou crownest the year with thy goodness."

Ques. How do you know that the blessing of God has been upon our mission work?

Ans. Because many of the pupils have become Christians, and will go out into the world to lead others in the right way.

Ques. Does the word "harvest" suggest anything beside the gathering of fruits and the garnering of grains?

Answer by a boy and girl in concert.

The shouting of the reapers,  
What sound is that we hear,  
So full of joyous music  
That falls upon the ear?  
The harvest now is ready,  
All over hill and plain;  
And happy are the reapers,  
While gathering in the grain.  
The golden sheaves most precious,  
Souls bought by bleeding love,  
They're gathering in their gladness  
For garner's blest above.

Ques. To what field do we turn our thought this month?

Ans. To Mexico, the great country rich in vegetables and minerals, beautiful with birds and flowers, and sunny skies.

Ques. Can you describe the flowers and birds?

[For answer let the child draw upon the memory after reading the paragraph in preceding column.]

Ques. How does Mexico compare in size with New England?

Ans. It is eleven times larger, and has a population of about ten million. Its shape is like a cornucopia, with the large end towards our own United States.

Ques. What is the religion of the people of Mexico?

Ans. Idols were taken from them when the Spaniards conquered the country, and images and the pictures of their saints were given for their worship. They confess their sins to the priests. They spend the Sabbath day in merry-making and buying and selling. In the most of the cities it is the market day.

Ques. What do the people of Mexico most need?

Ans. The blessings of our public schools, and Christian missionaries and teachers to show them the evil of their superstitions, and cause the gospel light to shine through their ignorance and sin.

Ques. Are there many children there?

Ans. It is said there are about fifty thousand in the City of Mexico.

Ques. What can you do to help them?

Ans. We can ask our Heavenly Father to bless them, and at the same time give our pennies to help on the mission work among them.

Ques. What words in the Bible speak of the influence of little children.

Ans. Isaiah 11:6.

Recitation by a little girl.

A little child shall lead them,  
By gentleness and love;  
For strength and power and sweetness,  
Come from the heaven above.  
And dearer than the sparrow,  
Or than the lily fair,  
Are the souls of little children  
In the heavenly Father's care.  
Then work and never weary,  
Oh, children, weak and small,  
And listen for the voices,  
That for your aid may call.  
A thousand little wanderers,  
Are ever near your side,  
That wait the gentle helper  
The tender heart to guide.

—Selected.

6. Collection.

7. Closing hymn, No. 329, Gospel Hymns, Nos. 1-4.

### A Mexican Cemetery.

LAST Sunday some friends took me driving, and we went to the cemetery. I have never imagined anything so desolate, — a bleak sandy waste, not a sprig of green. A privilege seemed to be space for one grave in dimensions, but dug very deep, and one coffin put down on top of another. They keep a lot of graves dug and ready all the time.

There was a child buried while we were there. The little coffin, of a bright red color with white trimmings, was carried on the head of a boy. There were half a dozen people with it, but nobody seemed to have any interest in the matter. The coffin was opened for a moment, then the top nailed on, and it was lowered into the grave; the dirt was thrown in, some paper flowers stuck in, and in five minutes everybody was gone. — *Lou N. Stratton, in Sunday School Gem.*

### La Providencia.

E gladly print the following description by Mrs. Janie Pritchard Duggan, our young people's missionary in Porto Rico, formerly a worker in Mexico:



"It was exactly like a hundred other small towns in Mexico. The houses, all of one story, presented an unbroken line of stuccoed wall, from street corner to street corner, with barred windows and heavy barred doors. Some houses were colored blue; others, yellow or green or brown, and in the more pretentious ones there was usually a small door cut in one of the larger double doors, which could be used on ordinary occasions of exit or of entrance, like the "needle's eye" of the walls and houses of Palestine.

At most of the street corners there was a wine shop, where small groceries were also sold; while the other shops were ranged, facing the small plaza in front of Dona Isabel's house. The church of San Antonio looked upon this open square, as did the post-office — a house not unlike all the other houses of the town, except that it bore a flag-staff upon the roof over the entrance. One half of this house was occupied by the hotel, and the two departments were divided by a great paved hallway, leading from the street, back into a paved court. This court, having a large fountain in the centre, was half filled with a stage coach, carriages, donkeys, and dogs.

From the plaza, which occupied the centre of the town, all the streets branched off, and finally terminated in a country lane, or were brought to a dead stop against some garden wall. There were no sidewalks at all, except the one surrounding the plaza. Though horses and vehicles were expected to keep in the middle of the way and human beings on the sides next to the houses, the order was often reversed, and great, brawny women cried their hot corn, or goat's milk cheese, from the very middle of the street, while donkeys, laden with sacks of charcoal, left traces of their burden upon the walls of the houses as they squeezed by.

(From "A Mexican Ranch.")



CHILDREN are God's apostles, day by day,  
Sent forth to preach of love, and hope, and peace.

— Lowell.

## The Woman's American Baptist Home Mission Society.

## For the General Work.

## Receipts for October, 1900.

Maine, \$102.29; Buxton Centre, \$21.00; East Brunswick, \$5.00; Portland, Free St., \$62.91; South Norridgewock, \$7.10; South Norridgewock, Band, \$1.00; Biddeford, 1st, Mrs. Samuel Smith, Jr., \$1.00; Mrs. A. L. Howe, \$1.00; Hartland, Mrs. C. F. Pratt, \$2.50; Nobleboro, 1st, Pearl Seekers, \$4.25; Dexter, \$6.00; Biddeford, \$1.20; Skowhegan, Bethany, Mrs. Grace C. Smith, \$50.00; West Gardiner, \$7.00; Brewer, \$5.79; Cherryfield Church, \$2.00; Bryant's Pond, \$6.41; Dover and Foxcroft, \$5.00; Rockport, Church and S.S., \$7.40; Freeport, \$5.30.

New Hampshire, \$52.25; Dantrim, \$7.50; Goffstown, \$5.75; Lakeport, \$5.00; Claremont, \$5.00; Pittsfield, a friend, \$5.00; Wilton, Grace H. Hayden, \$1.00; Somersworth, \$10.00; Nashua, 1st, \$10.00.

Vermont, \$56.56; Westford, \$2.25; Stamford, \$5.00; Grafton, \$6.81; Brookline, \$5.30; Essex Junction, Junior Union, \$5.30; Essex Junction, Ella W. Owen, \$2.00; Lamotte Association, \$1.50; Colchester, \$2.50; Hinesburg, \$5.00; Hinesburg, Martha J. Safford, \$1.10; State Convention, \$3.00.

Massachusetts, \$853.92; Marblehead, \$12.00; Marlboro, 1st, \$25.00; Bridgewater, 1st, \$10.00; Lanesboro, "Lend-a-Hand Society," \$5.00; Winthrop, \$1.95; Carver, \$2.00; Northboro, \$10.00; Watertown, Mrs. H. Bartlett, for Mrs. Duggan, \$5.00; Watertown, a friend, \$10.00; North Swansea, \$3.30; Hancock, \$12.30; Cambridge, Broadway Kindergarten, \$5.00; Adams, 1st, \$5.00; Adams, 1st, Primary Class, \$1.00; Lee, 1st, \$7.00; Savoy, \$1.00; Fitchburg, 1st, \$21.61; Mattapan, \$5.00; Merrimack, \$2.71; Shelburne Falls, 1st, \$31.00; Old Colony Association, \$5.00; Somerville, a friend, \$5.00; Fitchburg, Union Meeting, of 1st Beth Eden and Highland Churches, \$1.00; Bellingham, \$2.00; Boston North Association, \$5.21; Hinsdale, Mrs. Edwards, 1.00; Natick, 1st, \$1.32; Reading, 1st, \$7.00; Randolph, 1st, \$22.00; Southfield Church, \$2.00; North Egremont Church, \$2.00; Berkshire Association, \$1.21; Spencetown, \$1.00; Charlemont, \$5.00; Boston, donation from the heirs of Ellen French, \$100.00; North Scituate, F. L., \$5.00; Hudson, \$3.44; Boston, Ruggles St., \$13.10; Somerville, 1st, Mrs. E. R. Christopher, \$1.00; Agawam Church, \$2.50; Holyoke, 2d, Y. P. S. C. E., \$4.62; Springfield, 1st church, \$2.00; Springfield, State St. Church, \$1.00; Springfield, 3d Church, \$2.41; Springfield, State St., \$20.00; Springfield, 1st, \$25.00; Kingston, \$2.10; Revere, \$5.00; Merrimack River Association, \$15.00; Wakefield, Carey, F. L., \$16.84; Somerville, 1st, S. S. class of Mrs. H. B. Vose, \$1.00; Wrenham, \$7.00; Lynn, Washington St., \$14.70; Ashland, \$5.00; North Brockton, \$5.50; Danversport, \$6.25; Fall River, 2d, Primary Department, \$5.00; Fall River, 2nd, \$21.00; Fall River, 1st, \$27.81; Mansfield, \$2.42; New Bedford, 1st, \$6.00; Boston, Clarendon St., \$12.00; Malden, 1st, \$9.75; Allston, friends for Cuba, \$2.00; Clinton, \$15.00; Webster, \$15.00; Haverhill, 1st, \$25.00; Wakefield, 1st, \$20.00; Amesbury, Market St., for Porto Rico, \$7.00; \$20.00; North Scituate, Juniors, \$15.00; Marshfield, 1st, \$4.30; South Sutton, Emma B. Hough, \$3.00; Cambridge, North Avenue, \$1.45.

Rhode Island, \$14.75; Providence, Pearl St., Primary Department, \$5.50; Providence, Cranston St., \$37.41; Providence, Mt. Pleasant, \$6.00; Providence, 1st, \$15.85.

Connecticut, \$204.12; New Britain, J. C. E. for Joy and Lota, \$4.00; Hartford, 1st, \$12.00; Norwich, 2d, \$4.10; Wallingford, 1st, \$1.61; Jewett, City, \$15.00; Watford, 1st, \$2.00; Watford, 2d, \$7.50; Plainville, \$5.50; Meriden, 1st, \$17.00; Southington, 1st, \$25.50; Wallingford, Y. P. S. C. E., for Mrs. Duggan, \$41.00; Stamford, Mrs. J. B. Hoyt, for Mrs. Richel, \$5.00; Danielson, \$11.00; Noank, \$5.00; Mystic Union, \$12.00; Southington, Girl's Band for Joy and Lota, \$5.00; Cromwell, 1st, \$21.00.

Miscellaneous, \$161.51; Interest on Mortgage Note, \$125.00; India, Assam, Hattie E. Haggard, \$1.00; Harold W. Haggard, \$100; S. C. Beaufort, Miss S. E. Owen, \$2.00; N. V. Norwich, Calvary Church, \$2.50; Literature, \$15.85.

\* For Miss Williams.

Total, \$1,565.53.

## Alaska.

## Receipts for October, 1900.

Maine, \$20.70; Buxton Centre, \$5.00; Springvale, S. S., \$5.41; Kennebunkport Village, S. S., \$10.00; Warren, S. S., \$5.10; Inhaboro, Mrs. Grindie's class of little boys, \$1.00; Bryant's Pond, S. S., \$3.55.

New Hampshire, \$17.45; Peterboro, F. L., \$2.40; Milford, S. S., \$15.45; Manchester, People's Church, Penny Helpers, \$2.00.

Vermont, \$2.61; West Rutland Willing Workers, \$2.61.

Massachusetts, \$5.48; Reading, B. S., \$5.58; Bridgewater, 1st Church, \$5.00; Allston, Brighton Ave. Primary Department, \$4.12; Milford, Pine St. Primary Department, \$4.25; North Attleboro, S. S., \$7.35; Fitchburg, 1st, Mrs. W. H. Fuller, \$5.00; Malden, 1st, Primary Department, \$1.10; West Bridgewater, S. S., \$2.50; Watertown, a friend, \$2.00; Charlemont, S. S., \$1.00; Melrose, 1st, Beatrice and Florence Lang, \$5.50; Watertown, Miss E. H. Fernald, \$25.00.

Rhode Island, \$6.50; Tiverton, S. S., \$5.00; Providence, Rhenester S. S., \$1.50.

Connecticut, \$7.50; Watford, 2d, \$2.00; New London, Huntington St., S. S., \$5.00; New London, a friend, \$5.50.

Miscellaneous, \$105.00; Alaska, Wood Island Church, \$50.00; Alaska, Wood Island, Mrs. M. C. Campbell, \$25.00.

Total, \$966.05.

GERTRUDE L. DAVIS, Treasurer.

## Please Notice.

The Home Mission Echoes' account books will close December 31st, 1900.

Will all subscribers in arrears remit payment of said

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It is with deep regret we announce that Mrs. J. G. Gooch, of Cambridge, has been compelled to relinquish the care of packing the Alaska cases, which she has faithfully done for many years. Therefore will all Circles or individuals having goods for Alaska, please retain them until further notice?

MRS. JAS. MCWHINNIE.

## The American Baptist Home Mission Society.

## Receipts from New England for October, 1900.

Maine.....	\$281.87	Rhode Island.....	\$109.92
New Hampshire.....	482.02	Connecticut.....	692.84
Vermont.....	81.05		
Massachusetts.....	\$3,573.81	Total for New England.....	\$5,048.58

Contributions from individuals, churches, etc., in New England for the American Baptist Home Mission Society, should be sent to Rev. F. T. Halewood, D. D., District Secretary, Tremont Temple, Boston, Mass.

## Our Schools and Teachers.

Spelman Seminary, Atlanta, Ga. Miss H. E. Giles, Miss L. B. Upton, Mrs. E. M. Barrett, Miss C. M. Grover, Miss M. H. Parsons, Miss M. J. Packard, Miss M. B. Peckham, Miss C. H. Deane, Miss Eugene Shapleigh, Miss E. W. Wagg, Miss C. E. Williams, Miss Ada Jackson, Miss Emma De La Motte, Miss M. J. Williams, Miss Susan Harsh, Miss Lucile Hull, Miss Helena Richardson.

Mather School, Beaufort, S. C. Mrs. E. C. Mather, Miss S. E. Owen, Miss Lizzie Kinsman, Miss Constance Harvey.

Hartshorn Memorial College, Richmond, Va. Miss Fannie Jewett, Miss L. A. Coleman, Miss Belle J. Clark, Miss Sarah Wheeler, Mrs. R. K. Jones, Mrs. M. A. Tefft.

Arkansas Baptist College, Little Rock, Ark. Miss Lillie Gibbs.

Jackson College, Jackson, Miss. Mrs. L. G. Barrett.

Waters Normal Institute, Winston, N. C. Miss Cora B. Person, Miss Lizzie Edmondson, Miss L. A. Bailey.

Coleman Academy, Gibsland, La. Miss L. A. Bryant, Mrs. O. L. Coleman.

Indian University, Beacons, I. T. Miss Minnie Pratt.

Atoka Baptist Academy, Atoka, I. T. Miss Florence List, Miss Florence Ellis.

Wichita Baptist Mission, Anadarko, O. T. Rev. D. Noble Crane.

Provo Academy, Provo, Utah. Miss A. W. Waters, Miss Pauline Ertum.

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Montemorelos, Mexico. Miss Bertha Westrup.

International School, Monterey, Mexico. Miss Orilla Rocha.

Miss Maria Westrup, Miss Ida Westrup.

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Ponce, Porto Rico. Mrs. Janie Fitzhugh Duggan.

Santiago, Cuba. Miss Elma G. Gowan.

Bible Women for New England. Miss Leah Perron, Mrs. Sophie M. Cross.

Kadiak Baptist Orphanage, Wood Island, Alaska. Rev. Curtis P. Coe, Mrs. C. P. Coe, Miss Hattie I. Deniston, Mrs. M. G. Campbell.



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